Hunting

/82 cont./

and fishing equipment: bow and arrows, blowgun and quiver, traps and nets, harpoon and hook. Poisons for the same: curare and several kinds of Verbascum. Culinary equipment: grater, manioc strainer, a fine sieve, baking pan, small mats, ollas, large wide-mouthed jars for catching rain, and mixing bowls. Ranchos or temporary dwellings and houses of fixed location: the former rectangular and the latter circular with conical roofs. Items of clothing and adornment: loincloths, feminine guayucos, moriche /palm/ sandals, wrist and ankle rings, garters, foliage coverings /pampanillas/, halos, necklaces and earrings; hammocks, bags, and straps for carrying children. Their household items: small benches, pothooks, camazas /large gourd dishes/, awls, guayares, and an infinity of baskets. Their instruments of navigation: paddle and pole, balsas and canoes made from tree trunks or with their bark /concha/ only. Their textiles: with the spindle, fibers twisted upon the thigh, other braided fibers and small weavings done on rudimentary looms. Their musical instruments: timbrels, whistles /pipes/, flutes, war trumpets /botutos/, and drums. Their agricultural cultivations: yucca, plantains, maize, cane, ají, auyama /gourd plant/, cotton, tobacco, and various sorts of tubers. The preparation of foodstuffs: boiled and roasted food, cassava and mañoco /maize flour/ ground in a mortar, guarapos /sugar-cane juice/ and purées, fermented and nonfermented. Etc., etc.

179. It should be made clear that these Indians for many generations have, through other neighboring intermediary tribes, been obtaining some instruments of our European civilization: knives, machetes, chícoras, axes, fishhooks, firearms, files, mirrors, glass beads, cloth for loincloths /guayucos/. But they still remember a time when they used to make their loincloths and straps for carrying children from the bark of special trees; when they made their fishhooks with thorns from plants or barbs from fish; when they made their arrows with tips of bone, wood, or a special cane; when they used dextrales (stone

/32 cont./

axes) to dig in the earth; when they cut the hair with rays' teeth; when they had wooden knives; when they cleaned or cleared their fields for planting by means of fire applied to the tree trunks; when they manufactured their canoes only by controlling a fire; and, all in all, when /83/ they obtained this fire by friction of sticks, principally with a stick /verada/ of caña brava and cotton tinder.

Those who would like to apply to the Indians what they have learned from the current manuals of paleontology, will find themselves faced with the strange phenomenon of a culture which is rather highly developed without having arrived at the use of stone. So that it may be seen that reality is more varied than all systems, and that to strain to accommodate new data to old systems is like putting new wine into old bags: the latter will burst and the former spill out, as the Divine Teacher said.

180. Already in another section, when we spoke of the industry of the Indians, there was noted the division of lot which fell to each of the sexes in work and the making of utensils and tools: hunting, fishing, dwellings, clearing, and basketwork, to the men; agriculture, cooking, hammocks, and cleaning, to the women. This division, which is so natural, seems to be shown in Genesis when we are told that the man gave names to all the animals and that the woman went to pick the fruits from the trees. Thus is the opinion of Mons. Fernández Valbuena with other ethnographers. We must here add that the men as well as the women in the manufacture of their respective implements seek and attempt /to obtain/ not only utility but also art; they try to combine utility and attractiveness; and even in the crudest tools there is always the touch of artistry and of esthetics, so that they well deserve the name "artifacts." They combine colors, make geometric figures or delineations of stylized animals, finish with tassels or plumes, disguise the joints, reinforce the edgings or fringes, etc.

awa:kepalu, "Morpho." Makuchi (Williams) pa-pi-ai, (Hübner in Koch-Grünberg) wakan. Crichana (de Goeje) wakaparo. Koch-Grünberg suggests for awa:kepalu (= aba:keparu, cf. Kamarakoto abakaparu) derivation from awa-, "to row (paddle)" and -paru, "river." This seems farfetched, to say the least. Abaka-, wakau, awa:ke-, wakan, waka-, etc., seem all to be forms of a single Carib root for "butterfly," combined with -paru, -palu, paro, and other suffixes in various dialects.

373. *Bee — tautsan-yun. Taurepán, wan-yun. Makuchi (Williams) wan-yun-gon. Ingarikó (Koch-Grünberg) te(u)tsan (same word as for "honey"). Oyana (de Goeje) tuwashinem. Both tautsan-yun and wan-yun mean "honey's father." In many dialects the same word is used for "bee" as for "honey." The usual Carib root is wan and aside from Kamarakoto I find cognates of tautsan only in Ingarikó and, doubtfully, Oyana.

374. *Honey — tautsan-yeuku, (literally "honey-juice"). Taurepán, wan. Makuchi (Williams) wan. Ingarikó (Koch-Grünberg) te(u)tsan. See remarks on preceding word.

375. Beeswax — moromba.

376. Tick — karimatɛ?.

377. Tick, another kind — kananapan.

378. Chigger, "chivacca" — timi?.

379. *Spider — arai. Taurepán, arai.

Plants.

a. Cultivated (or planted).

380. *Garden patch, "conuco" — (u)ma. Taurepán (Koch-Grünberg) mə:. Makuchi (Williams) mə. Akawai (de Goeje) (oo)ma. Purukotó (Koch-Grünberg) (u)mə.

381. Garden produce, fruits and vegetables — yapaino.

382. *Cassava (the plant, manioc = Manihot sp., yuca in local Spanish) — Kõsɛra. Taurepán (Koch-Grünberg) kese (= kɛsɛ, see next word). Makuchi (Williams) kə-se-ra.

383. *Cassava root (the edible tuber) — kõsɛ. Taurepán, kɛsɛ (same word as for the plant). Makuchi (Williams) kə-se.

384. Ocumo (local Spanish name; = Xanthosoma sagittifolium) — naipai.

385. *Yam (Dioscorea sp.) — piricha. Taurepán, kəlũcha, (Koch-Grünberg) pilizha. Makuchi (Williams) ge-ri-cha. These are all variants of the same word. They show (besides

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the universal equivalence of R and L) the shift of initial P to K or G, also seen in some other words of these dialects. This is perhaps the plant called "ñame" in the Spanish of Venezuela, but there are several other edible species of Dioscorea besides this and the next.

386. *Yam, another species (probably Dioscorea triphylla) — napwei. Taurepán, napui. This is the root-plant called "mapuey" in Venezuelan Spanish, a word evidently cognate with napwei. It is probably a native plant and the Kamarakotos may well have received the word direct from other Indian dialects and not through Spanish. 79

387. Another root -plant, not seen, (probably another sort of Dioscorea) — puwa.

388. Sweet potato, Spanish "batata" (= Ipomea batata) — (i)cha'. (The true potato is not known here.) (See footnote 79.)

389. *Squash (and various allies, Cucurbita spp.) — auyama. Taurepán (Koch-Grünberg) kaudama (for kauyama, very soft d). Makuchi (Williams) kau-ya-ma. Yanarana (Koch-Grünberg) kayama. Ingarikó (Koch-Grünberg) kauyama. Purukotó (Koch-Grünberg) hauyama. See remarks on next word.

390. *Black beans — kumata. Makuchi (Williams) ku-ma-sa. Purukotó (Koch-Grünberg) kuma:za.

Some of the Kamarakotos assured me that both squash and black beans were relatively recent introductions among them. This is possible, but both are native plants and the Kamarakoto words are good Carib. It is possible for squash (but not beans) that they have acquired the Carib word from Venezuelan Spanish, in which it is universally used ("auyama"), and if so, this would be a remarkable example of a tribe acquiring a word of its own ancestral language by way of a foreign language. It is far more likely, however, either that the plants, however little used, and their names have been continuously familiar to some Kamarakotos, or that both plants and names recently came from an allied Carib group.

391. *Pineapple — kaibara'. Taurepán, kaiwara'. Makuchi (Williams) kai-wa-ra. This illustrates the common open b = w equation.

392. Peanut — aneu'.

393. *Sugar cane — kaña. Taurepán (Koch-Grünberg) kaperon, kapelon. Makuchi (Williams) kai-wa-ra-kui-ma. Sugar cane is a relatively recent introduction in this region and the three words cited interestingly show processes of acquiring names for such new things. The Kamarakoto word is, of course, simply the Spanish "caña," with a shift in accent.

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79 [see footnote on p. 315-16, category 116 — Analyst].

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simply the Spanish "caña," with a shift in accent. I believe the Taurepán word to be the local Spanish "papelón" (the equation initial P = K is normal although only occasional in these dialects), which is the word applied to conical loaves of crude sugar, so that the Indians have applied the name of one of its manufactured products to the plant. The Makuchi word, as Williams points out, is derived from the Indian word kaiwara, "pineapple," so that these Indians have derived a name for the imported sweet plant from that of their only native cultivated sweet plant. (The Adzaneni word, ma:pa = "honey, sugar cane," Koch-Grünberg, illustrates the same sort of extension.) It is further interesting that the Schirianas and Auakés, with languages quite unrelated to these, have also incorporated the Carib and to them foreign word for "pineapple" in the name for "sugar cane"; Auaké (Koch-Grünberg) kaiualakotsa (= kaiwara-kotsa) — in this language the word for "pineapple" is painoli, (Koch-Grünberg). Like the Kamarakotos they have adopted a foreign name for the foreign plant, but their name, like the plant, came to them from the Caribs while the Kamarakotos received name and plant from Spanish-speaking people.

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394. *Banana: most general word and common variety — mekuru. Taurepán, erupa (this variety?), but the word mekuru is also recognized. Makuchi (Williams) manekuma (this variety?).

395. *Large variety — tsigerende. Taurepán (Koch-Grünberg) ekelinte seems to be a cognate word.

396. *Medium-sized ("pipiyare" in local Spanish) — mari-paima. Taurepán maripaimę.

397. *Small variety ("Santo Domingo" in local Spanish) — yumari. Taurepán (Koch-Grünberg) yuma:li (= yuma:ri).

398. Another, similar, small variety — katapan.

399. *Red Variety — uradanda. Taurepán (Koch-Grünberg) uladanda. Makuchi (Williams) urathauta (not specified as red; possibly a misprint for urathanta?). The other words given by Williams as Makuchi for varieties of bananas do not appear to be cognate with the Taurepán or Kamarakoto words.

400. *Plaintain: common variety — kura:tana. Taurepán (Koch-Grünberg) kura:tana. Purukotó (Koch-Grünberg) kura:tana (defined as "banana" but doubtless the plantain). Wayumará (Koch-Grünberg) kuratana (defined as "banana"

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but doubtless the plantain). I believe this to be the Spanish word "plátano." The equation pl- = kur- is not unlikely in these dialects and the long a in the antepenult suggests some peculiar history such as derivation from a word with an accent on that syllable.

401. *Another variety ("plátano altón" in local Spanish) — paruru. Taurepán, paruru. This word appears with some variations in practically all Carib dialects and in most vocabularies it is defined simply as "banana." It has become one of the most widespread of native names for the banana, although the Kamarakotos explicitly confine it to one sort, not the most common, of plantain. The probable history of the word (drawing heavily on Nordenskiöld, 1922, and other authorities) is that it is an old Carib root for the inedible native "wild banana," Heliconia ("bijao" in local Spanish) that was spontaneously applied to the similar introduced Musa, with varying exact application among the various different sorts of Musa.

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So few students have recorded variety names for these fruits that it is futile to attempt to trace the relationship of these. It is curious that no Indians appear to use any word related to the colloquial Venezuelan "cambur."

824 241 402. Papaya, = Carica papaya — mapada.

[172] [192] 403. Watermelon — patiya. This is of very recent introduction and the name is the Venezuelan Spanish "patilla." This word is, indeed, supposed to be of Carib derivation (which is strange since the plant is African) but it apparently reached the Kamarakotos through Spanish and not direct from its Carib cognates.

404. Bright yellow, somewhat tomato-like fruit — pupu.

405. Corn (maize) — anai?.

406. Chile pepper, (= Capsicum sp.): Small, elongate, red variety — polopakai?

407. Small, yellow variety — adamaka:yena

408. Large, round, red variety — paradan

409. Very small, round, red variety — pariyana

410. Ovate, red variety — churu

411. Round, yellow variety — kurapupai?

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Names given by Koch-Grünberg for peppers in Taurepán do not appear to be cognate with these, nor do any of the words given in the comparative vocabularies of Adam or de Goeje.

412. *Tobacco — tamõi. See after next word.

413. *An infusion of tobacco used by piaches — kabai.

Both tamõi and kabai are Carib roots, with curious and interesting changes of meaning in Kamarakoto as compared with other dialects.

tamõi — Kamarakoto "tobacco (plant and leaf)." Taurepán, tamõyen, "tobacco pipe" (for Kamarakoto see No. 202). Ingarikó (Koch-Grünberg) tam-yen, "tobacco pipe." Makuchi — no cognate word recorded; "tobacco pipe" is paipa, from English or Dutch.

kabai — Kamarakoto "tobacco infusion." Taurepán kawai "tobacco." Ingarikó (Koch-Grünberg) kawai, "tobacco." Makuchi (Williams) kawai "tobacco."

414. Cotton — katenwe.

[224] 415. Magical plant — kumi. This plant is rubbed on cuts to ensure success in hunting. Koch-Grünberg cites a kumi:ʾ among the Taurepánes, also a magical plant, but he calls it a kind of grass, which the Kamarakoto plant is not, and says that it is used against bellyache.

("Caruto," No. 180, is also planted.)

824 b. Wild.

416. Tree, plant in general —yɛʾ (in compounds generally somewhat sibilant or occasionally a soft d or d-mouillé, nearly dy). Tree names usually have -yɛʾ as a suffix. Without this suffix the name usually means the fruit or some product of the tree in question. [193]

417. Leaf — yarɛ (y usually markedly sibilant).

418. Root — moiʾ.

419. Palms: Moriche = Mauritia flexuosa — kwai-yɛʾ, gwai-yɛʾ.

420. Corozo, perhaps = Elais sp. ? — mausa-yɛʾ.

421. Spiny corozo, Tucuma, ("corozo de monte," "palo de espinas," = Astrocaryum tucuma (?) — awara-yɛʾ.

422. Cucurito, maripa, inaya, = Maximiliana maripa — maripada-yɛʾ.

423. Cucurito (variety with larger leaves) = Maximiliana regia (?) — abaʾ-yɛʾ.

424. Seje = Oenocarpus sp. — kunwada.

425. Cane ("Cana brava"), perhaps Gynerium sp. — purau-yɛʾ (i.e. "arrow-plant," the stalks being used for arrows).

123 While we were camped near Uruyén as many as forty Indian visitors
574 were sometimes present at Uruyén at one time and every structure there was
573 crowded with hammocks, including the wall-less B, although Kamarakotos
784 dislike sleeping without walls, but even under this pressure no one occupied F or G or used them for any purpose.

Food

262 The Kamarakotos will eat practically everything available in their region
433 from which humans can extract any nourishment, but their main reliance is on
241 agriculture. Wild food, plant and animal, plays a valued part in their diet but its failure is not fatal. Cultivated plants are the staple foods, and their failure means starvation. Contrary to the general impression, it is extremely difficult and precarious to live off the country in the tropical jungles and sabanas. The Kamarakotos must be classed as agricultural Indians.

Plant Foods and Farming.

222 Wild plant food is relatively unimportant and forms only an insignificant
262 addition to the Kamarakoto diet. At least four non-poisonous mushrooms are known and eaten. I did not hear of any wild roots or seeds that are commonly eaten. There are a few, surprisingly few, wild fruits that are enjoyed in season, including the fruits of the maripa and moriche palms, called aba? and kwai respectively, and several sorts of guamos, pods with a sweetish edible pulp surrounding the hard seeds (warwoto, maipa, abira), and the algarrobo (wadɛ) with somewhat similar pods with a powdery edible substance around the seeds. These with a fruit called madɛ that I did not identify are almost all the wild plants that provide food.

241 Cultivated food plants, on the other hand, are numerous and varied. Some plants, food and otherwise, are generally planted more or less at random around the houses, notably gourds, cotton, and pupu (a shrub with spiny leaves and a fleshy fruit that looks like a golden-yellow tomato). Agriculture, properly speaking, is carried out by a system of mixed, temporary farm-patches, a wasteful and inefficient type of farming that has been taken over from the Indians and is common throughout Venezuela where such patches are called "conucos."

241 The Kamarakoto conuco, uma, is invariably located in the forest, but
311 usually near its edge. The reason for this is that the forest has become estab-
134 lished wherever there is rich soil leaving only the poor, sandy soil open and
[241] grass-covered. At Uruyén the to?-esa?, Reyes, in an unusual experimental mood, cleared a patch of sabana and planted casave[107] on it, but when we left

[107] [see footnote on p. 119, category 11b - Analyst]

241 311 134 242 the experiment seemed to be a failure, the soil being too poor to grow a crop. In this vicinity the sabanas are generally on alluvial terraces, dry and sandy or pebbly, while the forests are on rich soil mainly of decomposed igneous rock.

241 To prepare a conuco, the brush and trees are cut down, the brush piled and burned and the trees, which do not entirely burn, left where they fall (see [462] Fig. 13). This work is done entirely by the men, who use steel axes and machetes for it. Planting is also done by the men,[108] but the scanty cultivation and all the harvesting is done by the women. Casave is planted in hills usually roughly alined and other plants scattered around, with the casave or separately, more or less at random (see Fig. 14).

A conuco is ordinarily abandoned after one year although some products, like bananas, continue to be gathered as long as they bear without further attention. For casave and annuals a new patch is cleared every dry season.

[262] Casave is the staff of life and of course occupies the greater part of the conucos. Chile peppers, of which there are many kinds, are also indispensable and bananas, also varied, perhaps come next in importance. The following plants, including a few not used for food, were seen growing in the several conucos examined in Kamarata:

Casave.
Yams, (etc.). Dioscorea, at least three varieties.
Ocumos, Xanthosoma.
Sweet Potatoes.
Bananas, at least six varieties.
Plantains, at least two varieties.
Squash.
Sugar cane.
Papayas.
Watermelons.
Corn (only one variety seen, but two or three said to occur).
Chile peppers, at least six varieties.
Peanuts.
Black beans.
Pupu (see above).
Cotton.
Tobacco.

[224] Kumi (a plant not eaten but rubbed in cuts for luck in hunting).

241 177 All of these plants are rather surely pre-Columbian in this region, and probably also in this tribe, except bananas, plantains, sugar cane, and watermelons. There seems to be room for a slight doubt regarding bananas and plantains. They are generally believed to have been introduced by Europeans, but if so they spread rapidly and far almost at once after the discovery of America, and spread ahead of the actual penetration of the Europeans. Wild

[108] [see footnote on p. 319, category 116 - Analyst]
[text continues on p. 125]

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137

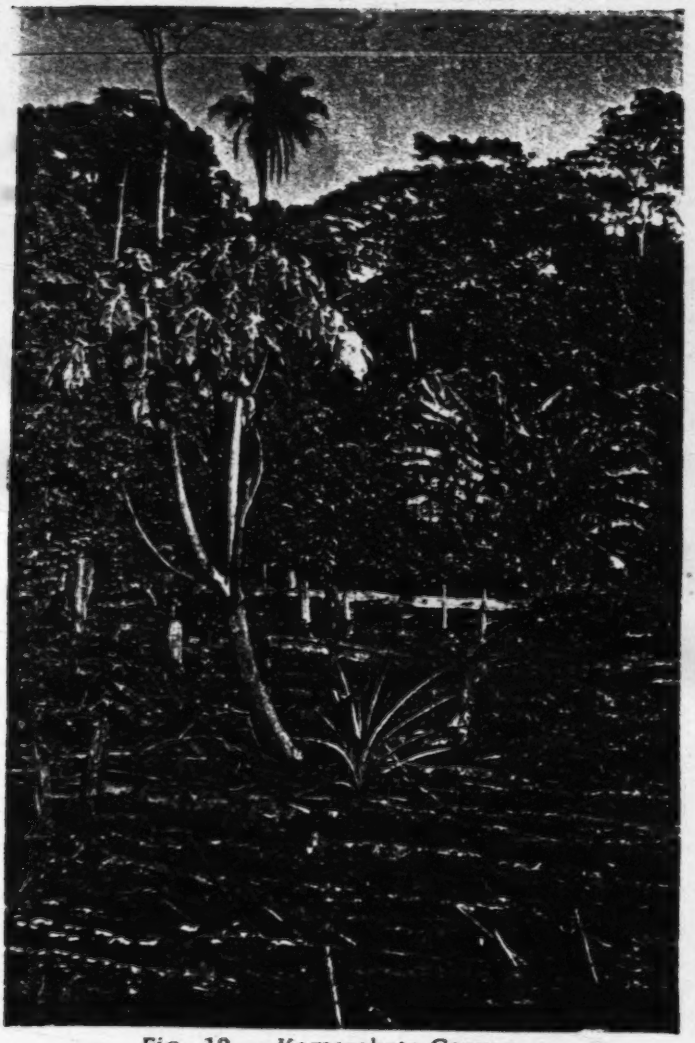

Fig. 13 — Kamarakoto Conuco.
One of the Uruyén conucos. The method of clearing by felling trees and burning is shown, as well as the haphazard planting.

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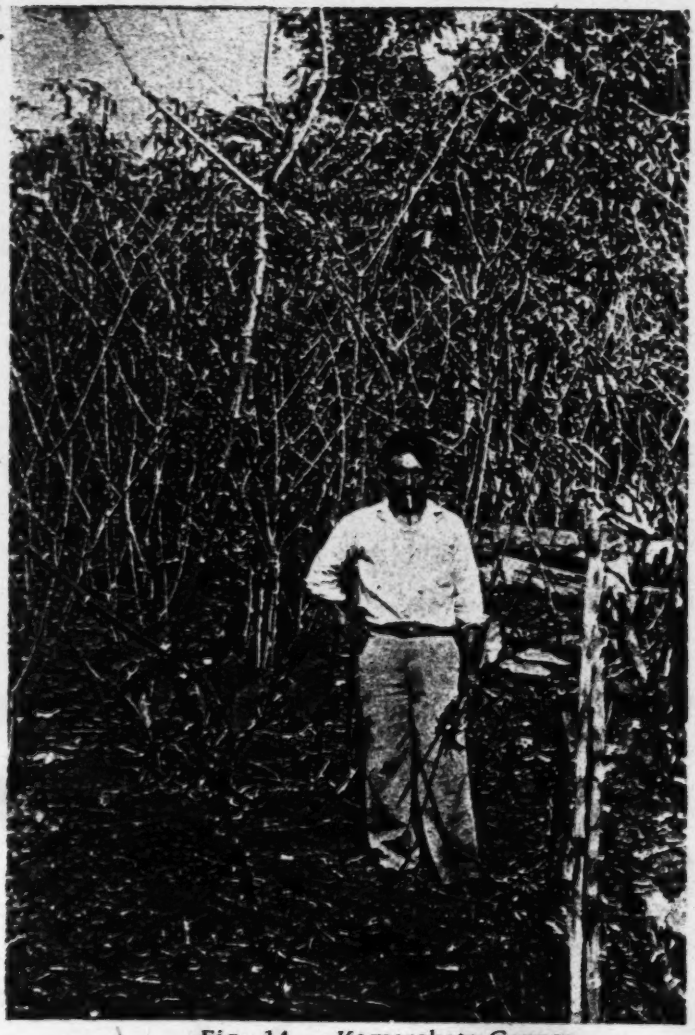

Fig. 14 — Kamarakoto Conuco.
Another part of the same conuco as in Fig. 13, here with a fairly pure stand of mature Manihot, the principal crop. The man (Antonio Montesdeoca, a Kamarakoto) is 1.55 meters in height.

24/ 177 [173] relatives, with inedible fruit, seem more probably to be indigenous to America. In any case whenever bananas appeared they are now so ancient here that they are an integral and truly native feature in Indian life. The Kamarakotos have no idea that they are not native and no legends of a time when they were not known.[109]

24/ 262 177 Sugar cane is also an old introduction, although probably not so old as bananas. It is hardly an essential food, but is much enjoyed. Watermelons are known by the Indians to have been introduced recently. They also say that squash and beans are recent, although these are native foods and are known to them by purely Carib names. Perhaps they meant only that the particular plants now growing there are from seeds brought in from elsewhere.

24/ 262 Although corn (i.e. maize) is known and eaten, it is not plentiful and is not really a staple. These are casave and not maize Indians.

The other root plants, Dioscorea, Xanthosoma, and Ipomea are abundant and may be ranked next to casave as staples. The true potato, Solanum, is not known, and this region is lower and warmer than any in which it was cultivated in pre-Columbian times.

24/ Although cacao has been supposed to be native to this general part of South America, none was observed and it appears to be unknown to the Kamarakotos. Other noteworthy omissions of plants that are cultivated by allied tribes, for instance in British Guiana, are the several citrus fruits and the avocado ("aguacate"), Persea. The former are introduced plants that have not yet penetrated this far; the latter is a native plant that, for some unknown reason, is rare in this region where it would, nevertheless, almost surely produce well.

[132] Several useful wild plants, like species of Bromelia, Bixa, and Genipa, are sometimes planted but are not commonly cultivated forms.

Animal Foods.

23/ 262 177 235 [322] In distinction from plant foods, practically all animal foods are wild. A solitary pig was once introduced into Kamarata (I do not know from where) but it is now dead and no others have been introduced. The only domestic animals are dogs, which are not eaten, and chickens, which have recently been introduced and are not common. At Uruyén, when we were there, all the chickens were roosters — a subject for joking comment by the Indians, who have a keen (if somewhat robust) sense of humor. Some birds, especially small parrots or parakeets and moriche birds, are kept as pets but they are not bred in captivity and are not raised to eat so cannot be called domestic or food animals.

224 262 The favorite animal food is peccary, especially the larger species called po.inga, and it is the principal goal of the hunter. The other peccary, pakira, is also prized as are the two kinds of deer, waikin and kutsari, the lapa, urana, the acure, akuri, and the tapir, maikuri (see Vocabulary for more exact identification of these animals).*

[*See footnote on p. 319, category 116 - Analyst]
[*See vocabulary on pp. 54-89, category 116 - Analyst]

825 114 71. At least this is more probable than Azara's guess that it is a corruption of the Guaraní "caaigouazou," "large forest-dweller."

72. Pittier & Tate omit this species from their Venezuelan check-list. We did not see it, but the Indians describe it unmistakably and it certainly occurs in Venezuela.

825 73. So-called in the Llanos — few Venezuelans seem to use any special name for these animals.

74. Koch-Grünberg gives p elo, apparently another version of "perro," as the Taurepán name of a mythical dog.

[114] 75. Koch-Grünberg is therefore almost surely mistaken in listing it as if it meant a distinct species of peccary and defining it as "a somewhat smaller (than T. albirostris), very bad wild pig."

From the form, meaning, and use of the word, it is possible that it is related to kanaima (No. 249), but this is only a guess and is not definitely probable.

[522] 76. Told me as being a screamingly funny pun, because in Kamarakoto katupara means "machete," which is used to kill chickens — typical Kamarakoto humor.

77. And Schomburgk gives the same word as Arekuna, compare my Kamarakoto informants' karibana, but this word is definitely not Kamarakoto.

78. The word "caimán" in Venezuela is more often applied to the true American crocodile than to the caiman.

824 241 197 114 79. Nordenskiöld (1922) notes the two Carib roots, variants more or less like napi and cha' (or chak), which in Kamarakoto are napwei, a Dioscorea, and (i)cha', Ipomea. He gives both as meaning Ipomea and suggests that when the Caribs first spread over South America they had these two words for the single plant. This seems to me highly unlikely and, indeed it is really disproven by the frequent appearance of both words in one dialect, then always referring to two different plants. When this is true, the napi words always (as far as I have been able reliably to determine) refer to Dioscorea, and I strongly suspect that this is the original, primitive meaning of the root. Whether some Indians really have transferred it to Ipomea or whether this is merely an error of the records, is not clear — probably both are true in different cases. In any event, no historical conclusions can be properly based on such a list as

824 Nordenskiöld gives without more careful checking as to whether the napi-words
241 really are Ipomea in each case and as to whether tribes credited with one word-
197 root only do not really have both, as is already known to be true of many that
114 are given only one in this list.

824 80. This has nothing to do with the plants called "cedar" in English. It is probably a species of Cedrela and belongs to the Meliaciae.

193 81. It is not unlikely that this is generally true of Carib demonstratives and that they could more accurately be called compound personal than demonstrative pronouns.

82. Williams suggests that the -t- after i-, e.g. in itepi and many other words, is the same as this reflexive t-, but I consider this doubtful in Kamarakoto, at least. it- is used (before vowels) in simple substitution for i- (before consonants), with no reflexive sense, and this -t- merely substitutes after i- for the -y- that generally appears in the same circumstances after u- and a-.

192 83. But I am not sure that this word, heard only in this phrase, is not really an adjective, i.e., that the phrase is not "dog alive (is)" instead of "dog lives."

193 84. It should, however, be noted (1) that Kamarakoto seems to have
[197] less root change than Taurepán, e.g. Taurepán unda, "my mouth," to-mãda, "their mouths," but Kamarakoto umeta, to^{9}-meta, and (2) that some of the apparent stem changes in his vocabulary are not such but result from his happening to get different words of related meanings, e.g. u-y-enji (j as in English), "my daughter," i:-lumɛ, "their daughter," but enji and lumɛ are distinct words of different meaning and not simply changes with the person and number of the possessive pronoun.

[811] 85. I do not believe that a Kamarakoto could grasp the conception of "redness" as an abstraction.

86. endana is a bare verb stem in practice but (as Father Baltasar points out for Taurepán) it is derived from primitive roots by compounding: enda (or euphonic e plus root nda), "mouth" (related to Kamarakoto meta-to, "mouth," see vocabulary No. 19) plus na, a common word-building suffix with a general sense of activity or motion.

193 87. Unfortunately the more completely published work of Koch-
127 Grünberg was not available to me until I had left the Kamarakotos.
114

101 101. These particular Arekunas have no tribal name. The Taurepanes, like the Kamarakotos, are also Arekunas but of a more or less definable tribal group within the Arekuna horde.

173 102. According to the legend of an Indian war perhaps 75 to 100 years
161 ago, the tribe was then decimated, but in the following generation or two increased until it was more numerous than now.

551 103. One small boy, with a Spanish name, revealed his Indian name to
114 a member of our party with whom he was on particularly close terms, but he immediately regretted it and denied that he had done so. As I did not myself hear the name I do not record it.

561 104. As a joke, names of members of our expedition were given to
177 several Indians who had not had Spanish names and these were accepted and used by the Indians themselves.

343 105. At a dance we attended, drinkers who had become unconscious
273 were stowed away in the work-house as long as the hammock-supply held out.

342 106. Most of the expedition's thatching was with Mauritia leaves, but
124 the Indians pointed out to me (quite correctly) that they did not bother to make
122 as good houses for us as for themselves. I also suspect that they were conserving the dwindling supply of easily available Oenocarpus leaves for their own use.

●241 107. For convenience and in accord with English usage, I shall call the plant and its product casave (or cassava), but properly speaking the plant is "yuca" (which of course has nothing to do with the plant called "yucca" in North America) and only the prepared root is "casave." The Kamarakotos call
[262] the plant kosɛra, the root kõsɛ, and the prepared bread eke.

[114] 108. This is unusual among related tribes and we were not there in the
[462] planting season, but the Indians unequivocally informed us that planting is man's work.

[173] 109. As may be seen in Koch-Grünberg, the Taurepanes, at least, have
[177] legends which as a whole are pre-Columbian and in which bananas play a role, perhaps as intrusions — but perhaps because they really were known then?

237 110. In passing, I may mention that the Indians often stick the jawbone of an eaten animal into the sticks in the inside of the roof and leave it there.
[211] They maintain that this has no more significance than to remind them of a

539
[825]

188. The large kind called po. inga.

189. His death has nothing to do with the story — one of several such parenthetical statements that add circumstantial detail for no apparent reason.

190. Tangõi?.

191. Pangai?.

[462] 192. The making of the press and sieve of basketwork is man's work, assigned to Maichak. The making of the casave itself is woman's work.

193. "Tirita" = manare.

● [241] 194. Casave plant, kõsra.

[482] [171] 195. akai?. The use by Maichak of a sort of back-pack now used almost exclusively by women among the Kamarakotos is peculiar, and it is noteworthy that the akai? is used by men among allied tribes.

[241] 196. The kind called polopakai?.

[825] 197. A "chupacacao," kadau-kadau in Kamarakoto. The species of the two preceding birds was not mentioned.

[126] [192] 198. In using "king" and "queen," I follow Antonio's Spanish, "rey" and "reina." It should be "princess," since the king's daughter is meant, and the Indian words are, of course, better rendered as "chief" and "chief's daughter," but it seemed better to follow my main source, Antonio's Spanish version, as exactly as possible.

199. As the event proved, it was not the king, but the story is here told from Maichak's point of view.

200. See note 198, above.

[551] 201. The queen's name is nowhere given and my informants did not know it. The giving of any personal names is contrary to the practice of daily life.

[584] [583] 202. The previous relationship was irregular, since the bride's parents were not consulted. Now her father's consent is sought to regularize the